The Missionary Herald

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WITH reverent and exultant hearts we greet the ending of the Great War. It lasted longer than at first any one believed it could last, but not so long as many had come to fear it might drag on. The end was sudden, swift, and terrific in the collapse of the Central Powers; the victory of the Allies is absolute, tremendous.

Laus Deo!

Now that the war is over, as we look back upon its course, it is appalling to contemplate the outpouring of treasure and of life it has entailed; the burdens it has loaded upon the backs of its supporters; the cruelties, the desolations, the ravage that have cursed the vast areas over which it spread. One shudders at the ruthlessness of those who launched the war and who resorted without a qualm to every devilish device in its conduct. The spectacle of frightfulness let loose on the earth, in the air, and under the sea is sickening to contemplate.

But it is over at last. And the tyranny of unbridled might is broken. The world is free as it was not before. To many nations and to many small and down-trodden peoples a new day has come. The cause of Liberty, of Democracy, of International Justice and Good Will has triumphed. An awful price has been paid, but it has not been in vain. The victory has been won. Praise God!

The Responsibility of Victory

Now comes the no less difficult and demanding business of applying the victory to the welfare of the world; the enormous task of reconstruction. Is it to be undertaken in the same high spirit of idealism and of service that dominated the prosecution of the war by the Allies, that was most certainly behind America's entrance into the conflict? Or are we to start a new warfare of words and of wits over apportioning the fruits of our enemies' surrender? We stand at one of the fateful hours of human history; upon the issues of the coming Peace Conference hangs not only the destiny of nations and of races, but the fortune of the Kingdom of God as it is coming among men.

The East no less than the West is concerned in the outcome. Oriental civilizations as well as Christendom are to be affected by it. The foreign missionary task has an immense stake in the decision of that Conference and in the impression it makes on a watchful and anxious world. It is a sobering hour, a time for both a humble and a broad mind; for the spirit of fairness, of justice, and of mercy; and for that love which thinks not altogether of its own things, but also of the things of others.

November 11, 1918, must be forever one of the memorable days in the world's calendar. But it may be that the day which marks the close of the Peace Conference, to which the winning of the war has opened the way, and the announcement of its decisions, will be a yet more outshining date, as it ushers in an epoch unequaled in the history of mankind. And the temper of that Peace Conference, its vision, its conscience, its heart, and its will, are to be determined, far more than we are apt to think, by the prevailing sentiment of the peoples behind it; by what the men and women of these Allied countries are feeling and saying and insisting must be done. Wherefore it is a time for us all to walk

softly, to be much in prayer, to cultivate the true and righteous and yet generous spirit of the Master.

Turkey's Surrender

THE horror of the past four years in Turkey is over. At last we can breathe more freely as we think of her pillaged and slaughtered peoples; of the subject races she has so cruelly abused; and of the Turks themselves, multitudes of whom also have suffered injury and oppression, in the case of millions even unto death. The tale of atrocities wrought month by month in that unhappy land, under orders of its brutal government, is too heart-rending to be recounted. It is over now, thank God! Turkey has surrendered. Her peoples are free from the yoke of their hated rulers. They face the future, destitute and heart-broken indeed, but with the stir of a new hope. Anguished eyes are turning to see what next.

And what are they to see? The staying of hostilities, the vanishing of German officers, the break-up of the ruthless government, the demobilizing of the remnants of Turkish armies, and the scattering of the soldiers to their homes. And in their place the entrance into the land of an army of relief and reconstruction; the opening up of centers for its work, and the locating there of men and women who will give themselves at once to the redeeming of the country.

Already plans are well formed, and arrangements are being made by the American Committee of Armenian and Syrian Relief for a Commission of seven persons, with a body of one hundred or more accompanying them, to sail for Turkey, there to scatter to appointed places to take up the work of rendering intelligent relief, of restoring and stimulating agriculture and industrial arts, and of heartening the several races to be found in the land, to reëstablish themselves and to develop their life.

The Commission, chosen with care and with due regard to the many interests involved, consists of Dr. James L. Barton, of Boston, as chairman; Rabbi Stephen Wise, of New York; Judge Victor Dowling, of New York; Prof. Edward C. Moore, of Cambridge; Sec. Harold S. Hatch, of New York; Pres. J. H. T. Main, of Grinnell, Ia.; and Dr. W. W. Peet, of Constantinople. It is already settled that with the Commission will return to Turkey the great majority of American Board and Presbyterian missionaries to that land, who have been detained in this country or forced to return here by the war. They will go, many of them, to stations where they were before attached; will deal with regions and races with which they are familiar; and will be able to render immediate service, because of their knowledge of language and custom, their personal acquaintance with the people, Turks as well as others, and the confidence which they have won in the labors of former years. By their coming they will enable the fifty or more American Board missionaries who have remained in Turkey during these terrible years to get away for the furloughs that are long overdue.

Her Political Future

THE question of the future of Turkey politically will be settled by the diplomats of the Allies. It is a vexed question and many-sided, as it includes the problem of all these subject races. It seems to be settled by common consent of public opinion in the Allied countries that Turkey must get out of Europe; that she must not be left in control of the Dardanelles, the Bosporus, or Constantinople; and that she must not exercise rule longer over dependent races. These and other safeguards are pretty sure to hedge about the new Turkey.

Meanwhile it is joy enough, for the present, to feel that a freer day has come in which to work, not only for

the enfranchised races in Turkey, but for the Turks themselves; that with a patient, tactful, and sympathetic approach it is to be possible to carry the healing message of the gospel to all the people of that divided country, and to instill a Christian life and spirit that will transform Turkey.

War Measures

OUR readers will remark the smallness of the *Missionary Herald* as they pick up this December issue. It has fewer pages than heretofore, but there is no reduction in the space allotted to the several departments of the magazine; there is as much missionary news and comment as ever.

The authorities at Washington required us to say how much we could reduce the consumption of paper in printing the *Missionary Herald* from September, 1918, to September, 1919. We said. They accepted the estimate, cut it down ten per cent, and then called upon us to pledge ourselves solemnly to abide by that allowance and to report quarterly our performance of the pledge. That is the situation we faced.

This is what we have done. We have reduced and, from January, shall eliminate all paid advertising space. We have left out the index usually added to the December issue. This will be separately printed and mailed to all subscribers who send us post card requests therefor. The judgment is that so few comparatively bind or file their volumes of the *Missionary Herald* that the number of requests for the index will be very limited. But it will be available for those who wish it.

A more notable change is the omission of "Donations," which have been a recognized and valued part of each number of the *Missionary Herald.* These lists of Donations will be made up as hitherto; they will be held in copy, and once in three months (February, May, August, and November) will be printed and mailed in pamphlet form to our subscribers, thus continuing the information they have furnished.

We regret making these omissions; we should be glad to keep on after the established and approved fashion of the magazine. But we should regret still more to disregard the request of the War Industries Board, or to seem unwilling to make any desired sacrifice that the situation calls for. Now that the war is over, we may hope that its disturbance of affairs will shortly cease. Meanwhile we are sure *Missionary Herald* readers will accept the disarrangements that the war has entailed, and fasten their attention rather on the stirring news that crowds the pages which remain.

The December Drive

DECEMBER 8 promises to be an epochal date in Congregational history. It will mark the success of the plan for a united, nation-wide advance in financing Congregational churches and their work at home and abroad, or it will mark the failure of that plan. Either way, we shall not forget December 8, 1918. For if it is a success, it will reveal a new and more loyal spirit of coöperation among all our churches, and a more intelligent and devoted determination to meet the obligation of these times. And if it is a failure, it will be a conspicuous admission that we are not pulling together, that we have not got the vision of what the Pilgrim faith requires of Congregationalists today, and that we are not disposed to respond in our church life as we are responding in our national life.

December 8 will be really a testing day for Congregationalism in the United States. It will show so clearly that everybody must see it whether or not our fellowship is strong and effective. The solid unanimity of the people of the United States in conserving food, in observing motorless Sundays, in putting through all manner of loans and drives, and in generally supporting the war, has been superb

testimony that democracy as a form of national life is not a rope of sand. There is chance for similar testimony as to our Congregational way, in the operation of the December drive. It will make or break our reputation for denominational efficiency. Let us not trail our banner on December 8.

The Annual Meeting

IT was with keen reluctance that the Annual Meeting of the Board was postponed from October 22 to December 10. Situations were so urgent, enthusiasm was so high, plans and program were so adjusted to the pressure of the hour, that it was a heavy disappointment to accept the interruption. It seemed as though the edge of interest would inevitably be dulled and that the meeting must lose by delay.

Yet now it looks as though we might anticipate a meeting of increased power at Hartford, December 10–13. Cessation of the war, the uprising of new States, momentous questions of readjustment and national reorganization, movements towards strengthening alliances and insuring peace through a league of nations; in short, every phase of the world situation today emphasizes the importance of the foreign missionary enterprise and the urgency of its task. Never was there greater call for a consideration of the American Board's work by its constituency; never were there larger matters to lay before an annual meeting. The transformation that has come to the Board's Austria Mission, as it has been called, by the birth of the new republic of Bohemia, with religious liberty written into its constitution, is but one instance of what amazing opportunities clamor for hearing and response.

It is likely to be an altogether greater meeting at Hartford than was anticipated in October; an epochal hour in the history of the American Board. Mark the date, and be in Hartford December 10–13.

Dr. Arthur Smith Cited

ATTENTION has often been called to the fact that foreign missionaries are great promoters of international good will. They interpret and commend, each to the other, the land from which they come and the land in which they dwell. Their influence has been behind many friendly acts which have bound East to West.

One outstanding service of this sort is described in an article in the *World's Work* for November, which essays to give the full story of how the United States came to remit to China the excess of the Boxer indemnity which had been imposed.

The share of the indemnity allotted to the United States was $25,000,000. This was more than double the amount of the actual claims for damages. Minister Rockwell had suggested and Secretary of State John Hay had agreed to the suggestion that some part of the burden should be lifted from China. But the real plan was put forward in 1906 by Dr. Arthur H. Smith, that well-known member of the American Board's North China Mission. Dr. Smith was at that time —five years after the imposing of the indemnity—in the United States; and after conference with Dr. Lyman Abbott, and under the escort of Mr. Lawrence F. Abbott, visited Washington and had an audience with President Roosevelt. The plan he proposed was that half the indemnity, about $12,000,000, should be given back to China, with the understanding that she should use the money, or its income, for sending Chinese young men to America for collegiate study or for enrolling them in American institutions in China. Behind the plan was a genuine missionary purpose to raise up a great company of influential men in China who should understand American ways and sympathize with the American spirit.

The conference with President Roosevelt, in the Red Room of the White House, lasted until midnight,

and the plan was set forth in complete detail. The following year the remission of the indemnity was made, and from that time on the money has been devoted to the object proposed. Successive companies of Chinese youth have been coming to this country and pursuing their education through the provision of this fund; and the Tsing Hua (Indemnity) School, at Peking, has been gathering and preparing the picked students of China's schools for their term of American life. The author of the article, Silas Bent, concludes the story with the following tribute to the American Board missionary:—

"It seems to me that this remission really is a monument to Dr. Arthur H. Smith. If the American missionaries in China had never done anything else (and, of course, they have done a great deal), their work would have been justified by this single accomplishment."

A Plea

WE very gladly print in this issue for the Christmas month the following letter received from Miss Fairbank, of the Marathi Mission, who is just now in this country, but who keeps in mind the needs of the people and particularly of the little people to whom she is to return. Any communications as to supplying her need, sent to the *Missionary Herald*, will be promptly forwarded to Miss Adelaide B. Fairbank:—

"You have probably read tales of French children that shocked you because they told of how the little things never laugh or play since the war. But I wonder if you know that a large majority of India's children have never known how to play and seldom laugh in ordinary times? They come early to my kindergarten mornings, and sit around and shiver in the sun. It does not occur to them to run and jump and get warm that way. But just try giving them a pair of horse-reins with bells, or a train of cars, and see them run then! Only the pity of it is that they don't have such things to teach them to play. I have often dreamed of a big box of Teddy bears and celluloid dolls, of engines and balls, reins and blocks, and all the things that children love. If I had that box, it should stand on the sunny veranda outside the kindergarten room, just where the babies could best reach it when they come to kindergarten. For an hour or more every morning, before kindergarten begins, they should play, really play with those toys and learn to be real children.

"Is there not some one who has some toys to spare for little, brown babies in India, as well as for little, white ones in France? They need not be absolutely new, if only they are clean and whole and usable. But toys; something that will make real babies and children out of the little old men and women who come to my kindergarten in Ahmednagar."

One Outstanding Opportunity

WHAT would you think if in your city and its region there were 2,500 inquirers seeking instruction and guidance for the Christian life; if in every town and village round about which you might visit you should find groups of men and women waiting for your help, pleading for a Christian teacher, anxious to learn how to walk in the new way that they had entered? What would your church do, if it faced a situation like that? And what would you think of the Missionary Society that failed to come to your help in such a situation?

That is just the situation at Paotingfu, in North China, an important provincial city, seat of China's West Point, and an educational center. Paotingfu has been famous in missionary history since the tragedy of Boxer days. It has been a scene of long, faithful, and painstaking missionary toil, with a large country district that has been laboriously toured.

Now the break has come. Through-

out all its region the Christian movement has suddenly become strong, eager, overwhelming. The few missionaries and the Chinese workers are swamped with opportunity and bewildered by the multiplied calls for attention. It is an emergency that must be met or may soon be lost. Neglected or misled, these thousands of would-be disciples will become a menace and a stumbling block hereafter.

This is the situation that Rev. Elmer W. Galt would have described at the Annual Meeting, had it been held in October. Now he is on the Pacific Ocean, hurrying back to the field after furlough. Rev. Francis M. Price, also of Paotingfu, will be at Hartford, and will be able to tell the story of an eye witness and participant both in the years of sowing and in this time of reaping. Mr. and Mrs. Price hope soon to be likewise on the way to Paotingfu, and to the task of superintending series of Bible-training classes over the wide district that is astir with Christian purpose.

A Missionary By-Product

A LETTER from Dr. E. Munson Hill, president of the Canadian Foreign Missionary Society, relates a story which we would share with our readers. Dr. Reuben J. Hall, appointed this year a medical missionary of the American Board to West Africa, was graduated from the medical department of McGill University and commissioned in Toronto, his support, with that of his wife, being assumed by the Canadian Congregationalists. When it came to getting his passport to sail from New York, it appeared that, though a Jamaica Negro, Dr. Hall, being of draft age, could not secure a United States passport. By advice he returned to Canada to see if he could get the necessary document there. Canadian officials felt they could not go counter to the New York decision. It was finally arranged that Dr. Hall should sail from Halifax to Jamaica and offer himself to the government for service. As Jamaica was not then conscripting, it was hoped he might secure certificate of exemption and be allowed to sail for Africa via New York.

While he was waiting for the boat from Halifax, the influenza epidemic struck Canada. A town named Grand Mere had desperate need of medical help. The company maintaining immense pulp and paper works there took the matter up and persuaded Dr. Hall to render temporary aid. There were 2,600 cases in this town of 6,000 inhabitants; of three local doctors, one had died and another was ill. Dr. Hall rendered notable and much appreciated service. Out of 150 cases, he lost but two. The company pleaded for him to remain. He stayed and lost his boat; but he gained great favor with the influential Paper Company, which is sure to stand by him. Two or three of the officials have said they would be more ready to help missions after this; several of the young men were deeply touched by the missionary doctor's spirit.

He who really wishes to help the world will find chance wherever he is. Interruptions and obstacles open unexpected paths of service. What seems like a setback may prove to be a big push forward.

THE LAND OF THE CZECHO-SLAVS—BOHEMIA

By Rev. ALBERT W. CLARK, D.D., of Prague

THE great Bohemian historian, Palacky, said long ago, "We existed before Austria, and we shall exist after her." This wonderful prophecy is now fulfilled.

Four years ago I happened to be in Germany when the war broke out. I saw the first regiment start for France. I heard bells of so-called victory ring, and for such victory every house was flagged.

A German officer said to me, "This will be a pleasure walk to Paris, and we shall be there on Sedan Day, September 2." How little he thought that on Sedan Day, 1918, Professor Masaryk would be welcomed by Secretary Lansing as the leader of the Czecho-Slovak movement.

THE HAPSBURGS

Bohemia was already old before there was any Rudolf von Hapsburg. In Switzerland, on a rocky bluff, may still be seen the ruins of an old baronial castle called Hapsburg, or Hawkes-castle. Albert IV, Count of Hapsburg, occupied this stronghold in 1232. The son of this man became the eminent Rudolf of Hapsburg. He had one redeeming quality—he warred against castles and not against peasant homes. His power grew rapidly, until the Bishop of Basel cried out, "O Lord, take care of your throne or Rudolf will take it." Ottocar, a prominent king of Bohemia, determined to cross swords with the impetuous Rudolf; but this warrior was too quick for him, and soon reached Vienna. Then, later, he conquered seventy castles in Corinthia and Styria. He was a strong sovereign, but death overtook him in 1291. These were some of the beginnings of the conflict between Teuton and Slav.

THE POWER OF HUSS AND THE KRALICKA

It will be remembered that Prague had its university before there was one in Germany; at the head of Prague University was for a time the famous martyr, John Huss. He was a man who loved truth and justice. He saw that the Germans had more influence in the university than belonged to them. His effort to rectify this caused hundreds of students to return to Germany. So the University at Leipsic came into being.

You recall the date, July 6, 1415, when Huss fell. You may have seen the boulder at Constance that marks the place of his burning. Bohemia was furious that her greatest man had been burned at the stake, and the enmity then awakened has never stopped.

In an old castle in Moravia, a believing nobleman gathered some of the best scholars of his day. They translated the Scriptures. And the Kralicka (so the Bible is named in Bohemia) is one of the best translations in any language. Often in my work I have found that this Kralicka had expressions that came to us as new in our Revised American Version. This wonderful book found great circulation in Bohemia and Moravia. Its date is about 1590.

THE THIRTY YEARS' WAR

Bohemia was first linked to the Hapsburgs in 1526—a fatal mistake. The Thirty Years' War was begun in Prague in 1618. Then came, in 1620, the disastrous "Battle of the White Mountain" near Prague. Fearful was the revenge of the Hapsburgs. At the outbreak of the Thirty Years' War, Bohemia had a population of 3,000,000. At its close she had less than one million, and her independence was all gone. In 1781, Joseph II granted a limited toleration; but he attempted to Germanize the Czechs. They, however, always asserted their right to independence and the use of their own language.

EMANCIPATION DAWNS

During the last century there has been a kind of Bohemian emancipation. Great men, like Safarik and Palacky, have come to the front and awakened in every home the thirst for liberty. Some think that the American Board has helped a little. A few days ago a prominent Bostonian said in substance to me, "The civilized world owes the American Board a debt of gratitude for holding up so long and faithfully a little torch of liberty in the Czech-land." One million copies of the Scriptures have been circulated there in the last forty years. The first legally organized Young Men's Christian Associations were introduced into the land of Huss by Americans. This work should now be increased a thousandfold.

It has been well said that prayer overthrew the Hapsburgs. Think of the petitions of Huss at the stake! Think of the devotion of Comenius, who, driven from Bohemia, kneeled at the boundary and poured out his soul

IN PRAGUE—CAPITAL OF BOHEMIA

At the head of the broadest street in Prague (one of the broadest in Europe) there stands a fine national museum. When this building was going up it was agreed that it should bear tablets to all the past worthies of Bohemia. After the completion of the museum it was discovered that *no* tablet had been given to John Huss, the greatest of all the distinguished martyrs of Bohemia. An explanation was demanded in the Legislature. Upon this a prominent opponent of things dear to the Czech denounced Huss and the so-called Hussite wars. A bitter discussion followed. "You have no tablet for the most distinguished and best known of all our nation. Now, we liberal-minded Bohemians demand not only a tablet, but we demand the right to build on the best square in Prague a first-class monument in memory of the man you have neglected and insulted." Immediately money was raised in all parts of the country. Opposition was overcome, and today you may see in the old historic square in Prague a splendid monument to the memory of John Huss

for the dear fatherland! In the last forty years I have attended thousands of meetings, and in all of them were offered prayers for the Česky-Ńarod, the Bohemian nation!

There is no chance in a limited article to describe the energy, the tact, and the faithfulness to his people of Professor Masaryk, who is deservedly at the head of the Czecho-Slovak Republic. His efforts have been crowned with almost overpowering success. We greet the new republic, with its capital on the River Moldau. We greet a new military and spiritual ally. There is great work to be done for the Slavic people, for Russians, for Serbians, for Croatians, and for Poles! The people that can be of the greatest usefulness in the re-creation of these lands are Bohemians.

A prominent Czech now in America, who has rendered to our cause marked help, begs the American Board to found at once in Prague a "Training School" for colporters, preachers, and Young Men's Christian Association secretaries.

NOTE. — Those desiring to know more of the new Czecho-Slovak Republic and of things leading up to it would do well to read "Bohemia's Case for Independence," by Prof. Edouard Benes. (London: Geo. Allen & Union.) "The Voice of an Oppressed People," by President Masaryk. (From the Czech Alliance, 3639 West 26th Street, Chicago.) "Bohemian (Czech) Bibliography," by Capek. (New York: Revell Co.) "Bohemia under Hapsburg Misrule," by Capek. (Published by Unitas Fratrum, Bethlehem, Penn.)

THE OIL WELLS IN THE CAUCASUS

BATOUM on the Black Sea, Tiflis, Baku on the Caspian Sea, Astrakhan at the mouth of the Volga—the names of these places have made their appearance in the newspapers within the last few months as never before. Between the Black and the Caspian Seas are the Caucasus Mountains; south of these mountains is the district in which the Board's Eastern Turkey Mission is located and where much of its relief work has been carried on. It was via Tiflis, Baku, the Caspian Sea, and the Volga River that the party of Red Cross and relief workers came out from Erivan, Erzingan, etc., last summer.

There have been several reports of battles in Baku, and recently an account was published of the setting fire to Baku oil wells by Turkish troops, and the statement that this action adds another complication to diplomatic problems in the Caucasus.

A few years ago a Chicago newspaper published a series of articles by the late William Eleroy Curtis, which were afterward published in book form, entitled "Around the Black Sea." Mr. Curtis did not confine his story to the Black Sea, but writes of the whole region. We quote the following paragraphs with reference to the oil wells and the development of the country as it was six or eight years ago:—

"Petroleum has been known in the foothills and along the (Caspian) sea coast at the eastern extremity of the Caucasus Mountains from the earliest times.

"There is a railway on each side of the Caucasus Mountains. That on the northern side runs from Baku, the oil center, to the city of Rostov, at the mouth of the River Don and the head of the Sea of Azov. That on the south runs from Batoum on the Black Sea to Baku, and is the principal thoroughfare for the shipment of oil to other parts of Europe than Russia. The annual shipments of refined petroleum from Batoum to the rest of the world have averaged about four million barrels, but the Russian refiners cannot compete with the Standard Oil Company, either in the quality or the price of their product. Russian oil has practically been driven out of all the

European countries except Turkey, Roumania, Hungary, and Russia, and the Standard Oil Company is now 'the light of Asia,' without a rival flame.

"In 1863 the Russian government built a broad highway, with a gentle grade, from Tiflis, the capital of the Caucasus, through the southernmost of the only two passes by which the Caucasus Mountains can be crossed. It is called Dariel Pass, and it crosses the grand divide between Europe and Asia at an altitude of 7,689 feet. The other pass, about eighty miles farther north, is called Manisson, and crosses the divide at 8,400 feet. On the European side of the Caucasus, at the northern end of the pass, is the city of Vladicaucasus, sometimes spelled Vladikowkaz, and in various other ways—a Russian word which means 'the master of the Caucasus,' and from a military sense it answers that definition.

"The railway from Batoum on the Black Sea to Baku on the Caspian Sea is 558 miles long, the distance from Batoum to Tiflis, the capital of the Caucasus, being 218 miles, and from Tiflis to Baku 340 miles. The latter route is almost a straight line following the broad valley of the River Kur, a swift and turbulent stream of water about the same color as our own Mississippi. For three-fourths of the distance the track runs at the base of the foothills of the Caucasus Mountains, which are always in sight from the left-hand windows of the cars going east. On the right hand is a broad prairie stretching out to the horizon and, with the exception of much low and swampy land, the greater part of it is closely cultivated.... Trains of tank cars stand on every side track, and we seemed to pass one every few minutes, which is natural, because crude and refined petroleum is the principal freight hauled over the Caucasus from the oil wells at Baku to Batoum, the principal shipping port on the Black Sea....

"When we went to bed, a few hours after leaving Tiflis, we were passing through a beautiful and highly cultivated agricultural country. When we awoke in the morning, we were in a desert and everything smelled of oil. The first thing I saw, looking out of the car window, was a long caravan of camels, loaded with cans of refined petroleum, plodding through the sands on the shores of the Caspian Sea....

"In ancient times, for thousands of years—no one knows how long—the Persians used to come up to the shore of the Caspian Sea, where the city of Baku now stands, and scrape from the ground the seepage from the springs of oil that were found near the water. They used these scrapings for lubricating purposes, for fuel, for light, for healing wounds, and for various other useful purposes, and exercised much ingenuity in cleaning and applying them.

"At some remote date—it may have been as far back as the time of Daniel the Prophet—the fire worshipers, the followers of Zoroaster, found here several oil springs on fire. The naphtha must have caught fire by accident, but they considered it a miracle, and through many centuries made pilgrimages to worship and adore the flames. Ultimately they built a temple, a square structure of brick, with a dome and four chimneys, through which, in some ingenious manner, they conducted the natural gas which exhales from the naphtha springs, and thus were able to maintain four bright flames. The temple was in the center of a large courtyard, inclosed by a high wall, in which were rooms for the accommodation of pilgrims. The gateway was monumental, and above it rose a square tower about fifty feet in height, at the four corners of which were chimneys through which the gas was conducted in the same manner as at the temple within the inclosure, and the light could be seen for many miles in every direction. They called it 'The Shrine of Grace.'

. . . . . .

"The development of the petroleum

industry was very slow and began late. The inhabitants of the old Persian city of Baku utilized the oil for light and fuel gas undisturbed until 1856, when a Russian named Kokreff and an Armenian named Mirsoeff obtained a concession from the Russian government to operate wells and to refine the product. The specific gravity of the Baku oil is said to be much higher than that of the American oil. It has a naphtha basis, while the American oil has a paraffin basis. This oil is more like that of California. It is better for fuel than for illuminating purposes, and is used for steaming on railways and steamships in this part of the empire."

A FEAST OF BOOTHS IN ANGOLA

By Rev. JOHN T. TUCKER, Dondi, West Central Africa

WAS there ever such a gathering in Angola? Large native gatherings for beer drinks are common in Africa. Here, however, a far larger number than appears at beer drinks assembled for a spiritual feast of four days' duration. They came from the east and from the west, from the north and from the south, and literally sat down to the feast.

The main roads were animated by crowds of people walking to the conference at the Kukema River. Young and old, rich and poor, young men and maidens, mothers with their babies on their backs, African fashion, and staid elders, all marching to the camp. One thousand one hundred and thirty-three delegates were in attendance. This, with the usual crowd of small boys to prepare the food, made a mighty host. Booths were made in the bush. A few branches are cut, stood together, and, behold! the temporary residence is complete. The missionaries live in small grass huts.

At daybreak, singing is heard from all parts of the huge camp. It is the morning song of praise. Each group has its own morning prayer. At 8.30 the first general meeting is held. The auditorium is the blue heavens above. The speaker is protected from the scorching sun by an awning made of branches. A few benches only are used, and these made of poles tied together with bark string. Most of the delegates sit on the ground.

Preaching and conferences go on all the day. And such subjects! Every live question is brought forward. There is none of the dullness sometimes found in conferences at home. Here are some of the things brought forward:—

How to find the money for the hut tax;
How to win men to Christ;
How best to plan a village;
How best to lead the Christian life;
How to meet the dominant fetishism among the Ovimbundu;
How to present the gospel attractively;
How beer drinking ruins the native schools and the natives themselves;

and many other like questions, most of which cannot be described in an article.

The intensity of the desire to keep the native church straight and pure was manifest on all sides. There was no avoiding of awkward questions. At the close of the conferences, some of the native Christians brought forward their snuff boxes and consigned them to the flames. No commandment is given regarding snuff taking, but spontaneously many give up the practice. It seems likely, however, that the missions will have to take more stringent measures in regard to snuff, as it often leads to worse complications. A simple pinch of snuff offered by a man to a woman, and accepted, has a sinister import.

So the Kukema Conference has come to stay. Next June we hope to have delegations from the far interior and from missions to the far north of us. We hope it may grow into a Northfield or a Keswick for these people. To the native, the assembling of such a crowd is an inspiration in itself. The mutual fellowship is helpful, and practices peculiar to individual stations can be rectified. One feature of the conference was that every station received direct help, the native Christians realizing from contact with others how they lacked in certain particulars. This is a happy result. If one station only is affected, it will perhaps take it as personal. If only one comes out of the ordeal without a change, it is apt to become proud of its superiority. Room for improvement is the biggest room in the world!

PHYSICAL TRAINING AND SCOUTMASTERS' CLASSES AT MAHABLESHWAR

By Rev. L. HENRY GATES, of the Marathi Mission, India

INDIA badly needs true leaders in all walks of life, and it is to supply this need that the Young Men's Christian Association, taking the lead for the Christian missions, has been holding training classes in different parts of India. In spite of the rainy weather at Mahableshwar, which interfered with the activities of ordinary men, the "Physical Training Class for Indians" was even more successful than the one held last year. The attendance was over twice as large as in 1917, with six mission bodies represented.

Many of the missionaries who fully realized the value of the training obtained in the class were deterred from sending representatives because of the extra expense it would mean to the already too much straitened finances of their institutions. Some of these changed their minds at the last minute and sent a teacher or two, feeling that

THE SCOUTMASTERS' CLASS IN SESSION IN "THE MODERN SCHOOL"

A GROUP OF INDIAN SCOUTS AND MASTERS ON A HIKE

The Hindu priest in the center (front) allowed the Scouts to inspect the temple on one of their hikes

the benefit derived would be worth the expense. Some of the young men were able to stand and did gladly stand the whole expense themselves, showing in this the initiative and independence that so many times we look for in vain in our Indian Christians.

For such men as these it proved an incentive for cutting boarding bills to undertake the catering for themselves and others. The prices at the hills are always much more than they are on the plains, and they seem especially excessive during war time; so that the best they could do was to bring the board bill within 13½ rupees, or $4.75, for the month! This boarding committee was hard put to it to find sufficient time outside of class hours for its marketing and other duties.

The young men who had received the training during the previous season, together with men who had attended similar classes elsewhere, formed the "second year class." They exercised with such apparatus as could be found in the vicinity. These men acted also as assistants in the training of the new men, and as captains of the teams in playing. They were given class-room instruction in the theory of physical training, playgrounds, and measurements.

The new men outnumbered the older ones almost four to one. Seventeen of them had been brought from a distance, at great expense, by a missionary of the Wesleyan Methodist Mission working in the great native state of Hyderabad. These seventeen, being from an entirely different language area, were handicapped by reason of their inability to understand the other members of the class, except as one or two of their number interpreted to them through the medium of English. In spite of this difficulty, however, they proved the brightest and aptest of students.

The servants of the missionaries joined the class in drilling, for the exercise and fun it afforded. One or two Hindus, hearing of the benefits derived from physical training, applied for admission and obtained it, on condition that they submit to the same rules as the regular members of the class. One of these Hindus was a practicing lawyer, whose physical frame seemed to have suffered because of the over supply of energy that had

gone to the brain. It was a long time before he was able in marching to make his left foot respond to its name. At the end of the season he was one of the most appreciative of what the training had done for him. One or two of the missionaries, also, decided to participate in the morning exercises of the class, and they could be seen every morning taking their places in line and responding to their names at roll call.

Altogether six missions were represented, and the time spent in fellowship must be a factor in bringing nearer unity of worship and effort in the Indian Church. The men represented all stages of education. Some had had a full college course; some had not even enjoyed a complete high school training. Some had had teaching experience; others had not finished preparation for teaching. A few had a full command of the English language, which had to be the medium of instruction; while some could understand in a vague way what was said; and still others were unable to make head or tail from the classroom talks, except as they found a friend to translate and explain after the class hour.

The drill hours were from 7.30 to 9.30. The drill consisted in marching practice, together with vigorous arm and leg exercises, followed by group games, ranging all the way from "Drop the Handkerchief" and simple relay games with Indian clubs to basket ball, etc. The games taught were such as require inexpensive equipment.

The classroom talks were designed to impart a fair understanding of the exercises of the morning, as well as a thorough grounding in physiology and hygiene. Before the month was up, each member of the class was able to give proper commands and instruction to a group of students, just as he would have to do in his own school. Even those who, on arrival, had been unable to use a word of English, had by the end of the month learned the commands and were able to give them intelligently.

Besides the hours devoted to drilling, almost all of the young men for two hours daily participated in the Scoutmasters' class, which was to train teachers to undertake responsibility for the proper physical, mental, and moral growth of the boys as it has been introduced by the Boy Scout idea —an idea almost totally new to India.

This was the first class of its kind in Western India. The thorough physical training under Dr. Gray, of the Young Men's Christian Association, formed a splendid foundation for any instruction in scoutcraft, inculcating, as it did, interest in outdoor activities and a useful knowledge of sports in the true sense, and also of First Aid. The teachers were put through their paces as Tenderfoot Scouts, Second and First Class Scouts, and were given suggestive hints in psychology and pedagogy.

They were divided into patrols, with leaders, so that they might get actual experience in scoutcraft. The early rains prevented greater outdoor activity; but once or twice the class took "hikes" for a day at a time, and were taught to use their powers of observation and judgment.

Of the three great essentials for successful scouting, viz., adolescent boys, the out-of-doors, and good leadership, India falls behind no other in the first two. She is just now waking up to the fact that something must be done especially for her young people. The Young Men's Christian Association and other missions are helping her to start rightly by training conscientious leaders in young people's work.

A COMMITTEE MEETING IN SHANGHAI

By LUELLA MINER
Principal, Union College for Women, Peking

LATE last spring I spent some days in Shanghai, in connection with a meeting of the China Continuation Committee, of whose Executive Committee I am a "co-opted" member.

The China Continuation Committee is that wonderful organization which is carrying out and expanding in China the far-reaching plans and high ideals of the Edinburgh Conference of 1910. It was organized in 1913, after the conferences led by Dr. Mott, who infused his spirit into it then, and who has been followed by men of like spirit as local leaders: Mr. Lobenstine as general secretary, later Mr. Warnshuis as evangelistic secretary, and for the six sessions held thus far, Bishop Roots, of the American Episcopal Church, as chairman. Bishop Roots is a rare combination of executive ability and spiritual force, an ideal leader for such an assembly. The Chinese General Secretary, Dr. Ch'eng Ching I, is also a remarkable leader, and was much missed in the meeting this year, as he had fallen from a trolley and injured his head, we hope with no permanent ill effects.

Including the one day of Executive Committee meetings, the sessions lasted a week. The outstanding feature of the meeting this year was the time given to devotional services, the world situation and the crisis in China making this our most urgent need. So in addition to the usual opening and closing services, the mid-morning half-hour, and the two hours' "retreat" on Sunday afternoon, two services of between one and two hours in length were held on the first day, when we faced the world situation; and at the very end of the meeting, when we listened to a moving address by Dr. C. T. Wang, vice-chairman of the dissolved Senate. Three brief addresses were given the first day, and after them, and after Dr. Wang's, there were long periods of silence, and the prayers which were offered were "with the spirit and the understanding."

Not only in these meetings, but in the business transactions of those six days and in the discussions which followed the reports of the different committees, one felt Christ's prayer, that we may be one, being answered. I believe that there has never been a human agency which has been more effective in bringing this about than this committee. The men who have been educated and inspired by working in it are in many cases far in advance of their own missions and churches in willingness to coöperate—Bishop Roots, for example, though he has always been so broad-minded that he needed no such education.

For the first time the Lutheran bodies were represented, though "represented" is not the right word to use; for this committee is a self-perpetuating body and elects its own members, limited to sixty-five, one-third of whom, and more if possible, must be Chinese. There were only three of the five women members present this year.

No arrangements could be made by which missions could elect representatives, for there are nearly a hundred organizations working in China, and the present method of appointment gathers a most representative assembly as to denominations, localities, and lines of work. Having served two years on the Nominating Committee, I realize how carefully these selections are made. This year we worked for twelve hours outside the regular sessions, for there were twenty-six vacancies to fill, besides the nomination of officers, and chairmen and members of twelve committees.

It is impossible to give an idea of the many subjects discussed, but the Forward Evangelistic Movement is the center of interest; and "Survey and Occupation," under Mr. Lobenstine and the gifted statistical secretary, Mr. Boynton, illustrated by maps and charts, becomes a fascinating subject. After showing a series of charts setting forth the increase in mission stations, Mr. Lobenstine stated that the American Board had not added a station in thirty years; he might have added that it has subtracted one, Kalgan. As to effective occupation in relation to population, every one of the provinces bordering on this province of Chihli, none of which were entered so early as this, shows up better than this province which contains the capital!

Shantung, Shansi, Honan, even Manchuria, are better manned, and consequently the work is better developed; while in none is there an opportunity to be compared with that here. The Mission Boards do not seem to have realized that this is a strategic position. I think one reason is that visitors to Peking are so interested here in sight-seeing that they satisfy themselves by studying the work in other places, and do not realize conditions here. "Missionary Training" received much consideration this year, and we were greatly helped by the presence of Dr. Frank K. Sanders, director of the Board of Missionary Preparation, in New York.

That the work of the Continuation Committee in China is now appreciated is proved by the gift of $150,000 (gold) from American friends, and of the valuable site of the Presbyterian Press, in Shanghai, for a mission building, to be under the care of the committee. This will furnish headquarters for a number of national organizations, and especially for those of the Chinese Church. Quarters for Women's Work are specially mentioned by the donors.

THE WAR BRINGS WATER AT SALONICA

By Rev. J. HENRY HOUSE, D.D., of Salonica, Greece

At last we have been fortunate enough to secure a plentiful supply of water, even for irrigation purposes, on the farm of the Thessalonica Agricultural and Industrial Institute!

With some fear and trembling I called upon the quartermaster general of the British Expeditionary Force here in Greece, to beg the use of one of the oil drilling machines which are being used by the military in this dry region to bore for water. Somewhat to my surprise the general opened the conversation, before I had broached the subject of a well, by saying that he had several times passed our place, had noticed that we were doing our work well, and wished to express his interest in work of this sort.

After some conversation along this line I said: "General, I must not take too much of your time. I have come to ask if you will allow one of your well-digging machines, which has been working for the American Red Cross, not far from our farm, to come and put down a well for us."

He was kind enough to say he would see what he could do about it; and immediately called his adjutant for consultation. I soon bade him adieu, with the feeling that he would grant the request. This was on July 15, and on July 19 the drilling machine was on our place.

We chose a spot on high ground,

near the school building. I expressed some doubt about our getting water in such a high, dry place; but Mr. Freeman, the expert American in charge of the machine, said he felt sure of getting water, though of course he could not guarantee the amount.

On getting down about 150 feet they struck water enough to run the drill; but at 250 or 255 feet they touched a vein of water which rose rapidly 100 feet in the well. They kept on down 270 feet, when the water rose to within twenty-one inches of the surface of the well in the high ground in which they were drilling.

Some time previously a good friend of the school had given us a fine pump, an engine, pipes, etc. We had had the machinery installed in an open well too far away from the school, too low down, and with too scanty a supply of water to be of much use to us. We took up this fine pump with its pipe and installed them in the new well, where the pump and pumphead have been much admired by the army officers who have seen them. By using the engine for force, my son was able to fill a 225-gallon tank in four and one-half minutes. That would mean 2,600 gallons an hour. This is when the well is full, but it is estimated that it will yield on the average 900 gallons an hour. Besides this we have dug a trench to a little lower ground in the garden, and when the engine is not pumping, a little stream of water is continually running. It seems like a miracle to see water running from a depth of 270 feet on such a high and dry spot of ground.

After this well was finished the Department permitted the use of the drill on our old well to put down a larger hole with a new pipe, so that it is much better than ever before.

Of course it will not do to prophesy just how much irrigation we can do till it is actually tried, but we are very happy over this plentiful water supply which God has so graciously given us in his good Providence.

WISDOM IN BRIEF

Don't be afraid of slowness; be afraid of stopping.—*Chinese Proverb.*

I see now that patriotism is not enough. I must die without hatred or bitterness toward any one.—*Edith Cavell, just before her execution by Germans.*

The trouble in Europe is due not to too much of Christianity, but to too little of Christianity.—*Chinese student quoting decision of his class in University.*

Do not fear that we think Christianity is responsible for the war. We understand perfectly well that . . . if only the peoples of the West had practiced the precepts of Christ there would have been no such awful struggle.—*Prince Damrong, of Siam.*

One of the best ways to encourage a young man to become a minister is to give him a chance to do evangelistic work before he leaves school. When he tastes the good taste of bringing good tidings to the poor weary souls he can't help to become a minister.—*Verbatim from young Chinese pastor, graduate of Foochow College.*

The missionaries [in China] have set a standard of honor and integrity that is beyond praise, and have earned the blessing of all travelers in the interior.—*Dr. G. E. Morrison, political adviser to the government of China, in an interview printed in "The Melbourne Age," of Australia, and quoted in the "New York Tribune" of November 4.*

FROM "SOMEWHERE IN FRANCE"

Paragraphs from a letter from Rev. S. Ralph Harlow, of Smyrna, recently with the Y. M. C. A. in France

I WAS in Paris on the 14th of July and through that week which followed, so full of import to the cause of the Allies. The guns of the German barrage opened up the night of the 15th. All the previous day Paris had been the scene of unspeakable enthusiasm. Flags of the Allies floated everywhere, and next to the tricolor of France, our own beloved banner, with its stars, was most in evidence. The great parade in honor of France's birth of freedom moved for hours through the boulevards. All the nations fighting for democracy were there. None were cheered more spontaneously than our boys in khaki. There were the Canadians, the sons of Australia, regiments of British Tommies, newly formed battalions of the Czecho-Slovak troops, Italians, men from Portugal, and French—infantry, cavalry, and guns—and then our own, our men from home, bearing the flag we love. The flag verily never looked so good to see as that morning, when file after file of our Yankee boys in their steel helmets bore it down the avenues of Paris through cheering thousands, while children of France scattered flowers along the way.

And that night the destiny of the world hung in the balance. I do not know whether you in the States realized what was going on in those days of that eventful week. All through the day of the 16th, great guns boomed at frequent intervals to tell us that the big offensive against Paris was on, while from the distance the roar of the battle could be heard quite plainly, and at night the sky in the northeast was ablaze with the glare of the flash of the guns.

The next night the wounded began to pour into the city. I worked from ten till five in the morning at one of the big base hospitals, and the men brought in on the long trains with the Red Cross on the side were *Americans*, and we got the first snatches of the story that is so old and so sweet to all the nation now, part of our history forever more. We know that the numbers of Americans in that fight were not great, but we know that the tide *turned* where *they* held the line.

We know that the French were in retreat; that the whole battle front wavered, almost broke, and that suddenly it all changed. The retreat stopped; the German line was held, it began to fall back, it ran, it fled; Paris was saved. The whole tide turned right at that point; the four long years had reached the apex, and from that moment there has never been any doubt as to the final outcome. And we can never forget, and the world will never forget, that the tide turned in that sector of the line where the boys from America met and drove back the finest troops Germany could send in against them.

In the flush of the victory, I think much of the boys who died at Mons, in the Ypres salient, on the Marne, and before Verdun; boys who gave their lives gladly when the day was dark and the goal a far-off thing, but *gave*, gladly, freely, nobly. Surely they have their reward in these days; truly they must be assured that they did not die in vain; that because of them we reap the harvest of democracy's victory where the seed was their life blood. And out on that little, rocky, sandy peninsula of Gallipoli, where New Zealand alone gave more men than Britain lost in the four years in South Africa, there must be a gathering of the spirits of men who were not afraid, even where blunder followed blunder, gathering now as the cheers of victory ring from the Balkans and from the mountains round Damascus.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR OCTOBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1917	$16,377.20	$2,928.69	$793.87	$8,614.93	$1,253.36	$2,414.00	$32,382.05
1918	17,658.08	2,350.25	372.75	883.45		3,976.00	25,240.53
Gain	$1,280.88					$1,562.00	
Loss		$578.44	$421.12	$7,731.48	$1,253.36		$7,141.52

FOR TWO MONTHS TO OCTOBER 31

1917	$24,786.91	$5,528.01	$1,187.91	$134,801.67	$1,253.36	$3,850.00	$171,407.86
1918	29,240.60	4,236.76	683.74	140,322.65	1,000.00	5,729.50	181,213.25
Gain	$4,453.69			$5,520.98		$1,879.50	$9,805.39
Loss		$1,291.25	$504.17		$253.36		

OCTOBER RECEIPTS

IT is a record of gains and losses, as compared with last year—to be more explicit, of gains in church donations and the interest account, and of losses in the other columns. The total drop for the month of $7,141.52 would look discouraging if we did not know that maturing legacies and conditional gifts, by the nature of the case, must vary greatly from month to month. But what heartens us is the continued increase in the church offerings. We certainly have made a good start in this respect.

Taking the two months of the new fiscal year, we register a total gain of $9,805.39.

We continue to hear encouraging things about the Benevolent Drive for December 8. All over the country our churches, large and small, are falling into line for this great movement, the greatest in the history of the denomination. The churches are placing their benevolences and their own expense account on a democratic, businesslike, and spiritual basis. It bespeaks good things for 1919 and the future generally.

But how about the balance of 1918? We must not fall down this year for the sake of a good record next year. We have in mind that in many parts of the country churches have lost from three to four Sundays on account of the influenza. If the weekly pledge system were in vogue generally, there would be no cause for anxiety on this account, since the obligations would continue just the same. But whether under the old system or under the new, we trust that the friends of the Board will see to it that the 1918 apportionments are rounded out by January 1.

THE ANNUAL MEETING AND VICTORY

When it became necessary on account of the influenza to postpone the Annual Meeting, which was to have been held in Hartford, October 22–25, we feared

it meant a meeting reduced in interest and attendance. Postponements, as a rule, prove to be disastrous. But the glorious news of victory for the Allies and peace for the world has transformed the entire situation.

The atmosphere at Hartford will be electric with patriotic and missionary enthusiasm. All the friends of the Board are remarking upon the opportunity in the foreign world created by the coming of peace. Several have gone so far as to say that the American Board occupies a more strategic position for world reconstruction and betterment than any other religious organization. However that may be, we are confident every speaker and every listener at Hartford will be alive to the wonderful situation which we now face.

The new date is December 10–13; the place, as before, being Center Church, Hartford, Conn. Comparatively few changes will be made in the program. Where changes are necessary, we have been able to fill in the gap with addresses attuned to the spirit of the hour. For instance, Wednesday evening, after the opening address, will be turned into a "Victory Session," in which missionaries from different parts of the world in rapid succession will tell what Victory means to them and their associates.

We are confident that those who can attend this meeting, and do not, will miss a rare opportunity. The Hartford Committee has generously renewed its offer of hospitality to missionaries, corporate members, and their wives, and the home missionary pastors of Connecticut. Outside of these classes, we hope many friends of the Board will make strenuous efforts to attend. It should be the greatest meeting in the history of the Board.

HERALDING MISSIONS

"How shall they hear without a preacher?" This applies to us at home as well as to the people abroad. It applies to preaching about missions as well as to the preaching of the gospel.

May we say a frank word as to the churches giving a hearing to the missionaries on furlough. Here, for instance, are the missionaries who have been kept out of Turkey, and who will be returning soon. It is a rare chance to get their message. Here are men whose seed-sowing has brought about the harvest of democracy in Bohemia, with results which amaze the world. These men and women can tell you all about the new Czecho-Slovak nation. The new president, Marsaryk, is their personal friend. There are others from Africa, from India, from China, and Japan. The people will not hear these men except as the pastors, Sunday school superintendents, and officers of missionary societies create the opportunity.

The Board has now some eighteen available missionaries on furlough in its New England district, and other districts have their quotas. At the Annual Meeting in Hartford, some thirty representatives of the various fields will be heard. But for the sake of many who cannot hear them there, we desire that they should have abundant opportunity for speaking in the churches. This can be done to best advantage if engagements are made well in advance. The seeking of a missionary on Friday afternoon to supply the pulpit the following Sunday is not a satisfactory arrangement. It is, of course, desirable that in all cases the pastor should be present to honor the missionary and to back up his appeal. Requests for speakers should be addressed at Boston, to Rev. Frederick H. Means, of the Home Department, or to the nearest District Office. As a general rule, it is expected that the church or other organization will provide entertainment and cover the traveling expenses of the speakers who represent the Board.

We urge that pastors lay out a program of missionary addresses at least

six months in advance. Why not? Why not plan for a series of say three or four addresses a year, covering the important areas of missionary effort, such as Turkey, China, Africa, Japan? We are confident the people will welcome such an arrangement. Never were missions of such absorbing interest as now.

"BLED WHITE?"

The other day the pastor of one of our richest Congregational churches answered an appeal from an important denominational cause in words somewhat like these: "If I had my way, my men would not give another cent to these causes. They have been bled to death for the two years past."

When one considers the Big Drives of the past year and the generous gifts we have all made to our boys overseas, we can understand that pastor's point of view and sympathize with him; but was the statement accurate?

In five different cities in the last week a test has been made. After careful inquiry, in no one of these meetings, made up of the most generous givers in five towns, could a single man be discovered who had given away more than his income in the past two years. It was agreed that except for accidental loss by unfortunate investment every man in the room was better off than in 1916 or 1914.

Careful inquiry was made on the question of income; and answers received indicate that among the employer class in these five meetings it was probable that the average income of the men present was at least fifty per cent higher than in 1916.

Some millions of men have poured out their lives on the battlefield. Other millions of women and children have been crushed under the war machine through starvation, exposure, and exhaustion. Here in America, safe and prosperous, it must be admitted that many church members have laid up wealth, especially Liberty Bonds, and that the World War ends with a large number actually better off and more prosperous. The burden of the war has been unfairly divided. The moral is clear—we are still debtors for all the mercy and grace of God that is bound in that one word "Victory."

In all the churches there is need of the frank recognition of this fact. Pastors may well place this challenge, with tact and sympathy, before their business men. There is a widespread tendency to pat each other on the back, to point out the great funds that have been raised, and to claim that we have all given "until it hurts." Let it rather be recognized that though there has been generous giving, the vast majority of Congregationalists have not even given and spent to the limit of their *income*.

YOUR CHRISTMAS EXERCISE—FREE

A Christmas exercise has been prepared, suitable to the hour and the world situation. It is entitled "In the Service of the King," and combines the Christmas celebration with the thought of our boys in service and overseas. These exercises will be sent, free of cost, to any Sunday school that plans to make a Christmas offering to the American Board and the Woman's Boards.

SUNDAY SCHOOL GIFTS

Every Sunday school will wish to give both to the Woman's Board and the American Board before the year closes. The educational plans are prepared in the spirit of partnership, and it is desired that an even division of the gift shall be made between the Woman's Board and the American Board treasuries. Publish the announcement before Christmas, distribute the special collection envelopes offered by the Board with the Christmas exercise, and gather the largest possible offering for "World Reconstruction in the New Day."

FOREIGN DEPARTMENT

THE BALKANS

A Brave Word from Monastir

Writing on September 22, Miss Mary L. Matthews, of Monastir, says:—

"Do not be too anxious about me. I am glad I can be here and be useful." And three days later she adds: "We are happy today in being free from shells, fire, and gas. God has kept us wonderfully through all these dangers for nearly two years. We are all safe and well. The future is in his hands. We thank our friends for their prayers. We thank God the city is not burned this time."

Reading between the lines, it is quite evident that Miss Matthews's days of deliverance from dangers as opposing forces have surged back and forth and around the city have been increased in number, and perhaps are not over. She has been thankful, many times, for the stone and brick-walled basement of her mission dwelling, and she has certainly learned to recognize a variety of flags and uniforms; but she continues to be glad to be in Monastir and to be useful.

*

A Sunday in Salonica

As showing what a missionary home may stand for in a town occupied by soldiers, we quote a passage from a letter written by Mrs. House, of Salonica, to members of her family. She says:—

"Yesterday we had a rather quiet day; only three officers to afternoon tea and three of the men in the evening.

"The day before [Sunday] was a full one. First came an Englishman from the Standard Oil, with one of the nurses; while they were here, three men from the French army arrived. We were in a cool room in the basement, enjoying the new Victrola records, when some Bulgarian prisoners with their Serbian guard, who had come to ask for some straw, heard the music, and all seat d themselves just outside of the window. They stayed till the music finished, and enjoyed it very much.

"I gave them and their guard portions of Scripture. One of them said, 'This is just the thing for me, for I am studying to be a monk.' I hope he may find something in the Gospel of John I gave him that will fit him for more useful life.

"Just as tea was announced, two Armenian women came, and I entertained them in our living room and served them with Turkish coffee, while Ruth [one of Mrs. House's daughters] served tea in the dining room. Before tea was over, two nurses who are special friends came, and I sent them down to have tea while I bade good-by to our Armenian guests.

"By the time I was ready for tea, Charlie [her son] came in for some supper. He had been busy preparing for the raising of the new windmill [see pp. 548, 549]. We all had more tea, and the nurses enjoyed some of Ruth's nice custard, and so did one of the men who had come for the raising.

"Ruth took the girls out to see and feed our seventeen new little chicks. One of our hens had stolen her nest and brought off seventeen little chicks. Then they went into the vineyard to pick grapes for the girls to take to their patients.

"While they were gone, a Ford arrived with five of our American boys, to help with the windmill, and another Englishman came, too. Others wanted to come, but could not get away. It

was late before the work was finished, but they came over to the porch and drank milk and sampled the grapes from one of our vineyards.

"Yesterday Dr. House went to the city, and when he came back he told us of a gift of a farm wagon from the American Red Cross. They have three hundred of them, and the officer who gave it said he thought we would make as good use of it as any. We are doing so much relief work that we do not feel that we are wrong in taking help of that kind from the Red Cross. They gave a cart to Mr. Cooper, too, as he is doing relief work all the time. We are very thankful, for our carts are all going to pieces."

*

TURKEY

A Report from Constantinople

We are indebted to Dr. W. Nesbitt Chambers, now in Switzerland, for the following report of conditions in Constantinople as they appeared to a British subject who left that city early in September. Dr. Chambers met the gentleman in Berne, at the hotel where he was staying for a few days. Dr. Chambers says:—

"This gentleman reports our friends of Robert College and the Girls' College, and so on, as tranquil and pursuing their work. Both those colleges have secured supplies for the winter, and both have made limited provision for boarding departments.

The New Sultan

"I gather that the present Sultan is inclined to exert his influence in the affairs of the country, and has had interviews with his ministers, which seem to have led to a considerable modification of their attitude and the restraining of Enver's ambition. The Sultan is said to be somewhat of the Hamidian type, with the impulse to better the condition of the country. Possibly resulting from this, the attitude toward the Armenians and other subject races has been greatly modified, even to the extent of making concessions to the Armenians. Many of them are not only allowed, but receive some encouragement to return to their former places. It is supposed that this movement may develop into a definite policy of rehabilitation, on the ground, as acknowledged by many, that the action in the Armenian question is a disaster that ought to be repaired in so far as that is possible.

"The economic condition of the country," according to this gentleman, "is very bad, although the men in the army have their pockets full of paper money, and the army is presumed to be in very good form. At the same time, the highlands of the country are occupied by thousands of deserters who have become parasites, living by plunder and extortion, and developing a condition bordering on anarchy. The paper money is worth about one-fifth of its face value. The tunnels on the Bagdad Railway are said to have been completed, and trains can be run from Haidar Pasha to Aleppo and beyond without change. At the same time, the finances of the Bagdad Railway are in evil condition, because of the stagnation of business and the use of the railway for military purposes. The total destruction of the Haidar Pasha terminus served to cripple the activities of the railroad, and also the military activities of the Turkish army, as far as Bagdad is concerned.

Sour Grapes

"The prevailing feeling with reference to Mesopotamia and Palestine is said to be one of indifference. They are looked upon as good as lost to the Turkish Empire, and the activities now are rather of the nature of keeping the enemy employed than of reconquest of those territories. In fact, the opinion is expressed that the attitude of the Turkish people is one of profound war weariness. They would be ready to welcome any power that would bring peace and food to the country. They

are afraid of America, and do not understand what her attitude may be. Much more liberty has been given to the press, and public affairs are discussed with considerable freedom. Dr. Ahmed Riza has been received in audience by the Sultan, which may mean the coming in of the influence of the more enlightened element amongst the Turks."

Later news has quite verified the alleged Turkish feeling as to Mesopotamia and Palestine, and it is to be hoped that the completion of the tunnels, etc., on the Bagdad Railway has made things more convenient for General Allenby's use. This report from a recent observer is all the more interesting and significant now that Turkey has surrendered.

*

INDIA

New Names in Kanjanaickanpatty

The last Sunday in June was an important day in Kanjanaickanpatty, which name appertains to a village in our Madura Mission in which one of the preachers in the "fifty-fifty" plan of evangelism has been working.

Rev. Harold Cooper, chairman of the Madura City Evangelistic Campaign, sends us an account of some of the day's events. His letter is dated July 5, but did not reach Boston until October 14. He says:—

"It was the occasion of the baptism of the new converts, at Kanjanaickanpatty, and also the formal opening of the new building at that place. I have written about the large number who had professed their faith in Christ. Of that number, fifty-one came last Sunday for baptism. It was a thrilling sight. The little church was literally packed with candidates for baptism, and the only room left for singers was around the minister. Half of the converts are men and half are women.

"It is the custom here to give converts new names, and there were some surprises in this connection. For example, 'Mrs. She Devil' was changed to 'Mrs. Happiness.' That is a literal translation of the name she had and the name she was given. Other names were very suggestive. Here are some of them: Mrs. Whitewoman was changed to Mrs. Bell of Religion; Mr. Man of a Fort became Mr. Child of the Church; Mr. Nose Pricked went out as Mr. Servant of Jesus; Mr. Heathen God arose as Mr. Blessing; Mr. Blackman received the title, Mr. Eye of Wisdom; Mr. Worm was changed to Mr. Fullness; while Mr. Beggar became Mr. Child of Temple.

"It makes one think of that promise in the last book of the Bible which tells us that we shall have a new name when we reach heaven.

Agitation in South India

"As you know, there has been a good deal of political agitation here. This has had a curious effect on Indian Christianity. A certain small group of missionaries (many of whom are

AN ENTRANCE TO A MADURA TEMPLE

related to the United Seminary, of Bangalore) and certain Indian leaders, such as K. T. Paul, have been strenuously agitating for what might be called 'Home Rule' in the church. Recently a public meeting was held in Kodaikanal, where the sentiment was against such discussions as being unwarranted by the facts, and also against such matters being discussed in public. Out of it all a situation something like that which arose in Japan is coming to pass. While the agitators are in a minority, yet they make a great deal of noise. Fortunately our mission has anticipated this agitation. The Indian church in the Madura district is controlled by Indians. Educated Christians of this mission seem fairly well satisfied. The situation is evidently serious in Madras, and can only be met by mutual confidence."

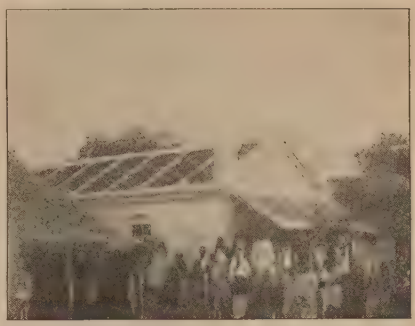
*

Traveling with the Message

It is the custom of some of the missionaries to send to friends at home a quarterly letter—either in print or duplicated in such a way that a goodly number of copies goto various persons.

A WOMAN WATER CARRIER IN MADURA

The *Missionary Herald* is not usually able to avail itself of the letters in detail, both because of their length and



A PERMANENT CHURCH BUILDING

because they have a special audience; but we wish to share with our readers a section of the latest one from Rev. and Mrs. Arthur A. McBride, of Sirur, in the Marathi Mission.

After describing the ordination and installation of a new pastor over the Sirur church, and reporting the work being done among the boys and girls in the boarding schools and in the village evangelistic work around Sirur, Mr. McBride tells of a recent experience of his own, as follows:—

"But the outstanding feature of the quarter has been the evangelistic tour of many of the villages of the district. We divided the district into two sections, and bands were appointed to visit the villages in a circle in each section. Mr. Hiwale, our efficient Indian associate in the work here, led one band of about ten preachers and singers; while Mr. Dongre, our new Sirur pastor, and Mr. McBride led the other band of about the same number. Together we visited about thirty villages and held almost fifty meetings. In all, there were seventy-five baptisms and many more were anxious to be baptized; but for one reason or another waited until some other time when they would have received more instruction, or until their wives were also ready.

Changing Attitudes

"The reflex influence on the workers has been, also, almost as valuable as the direct influence on the people. The workers have been given a new spirit and are greatly encouraged. A year ago there was a meeting of about five hundred low caste men in one of the villages we visited. One of our converted Christians who formerly belonged to that caste—was, in fact, a religious teacher of theirs—went to this gathering. One of the leaders drove him away and said that he had disgraced the caste by his baptism. This same leader, when we visited his village, gave me his necklace of wooden beads, which he had formerly worn as a symbol that he was devoted to one of the Hindu gods, and accepted baptism at my hands. A year ago he drove away a man who had 'disgraced' his caste; today he is a Christian, a man of substance, and a leader of his caste in all this section.

A VILLAGE CONGREGATION IN SOUTH INDIA

"We had with us a stereopticon which a friend kindly provided for our district. By its means we were able to gather a large number of the middle class people every evening. They would sit and listen most attentively to the story of the Life of Christ as told by the preachers and illustrated by the lantern pictures. We could have secured such a hearing in no other way.

SINGING THE GOSPEL IN INDIA

"One always has rather peculiar experiences in touring in the villages. We took no tent with us—we do not own one, which is really a very good reason. There are no hotels. That means we lived out of doors entirely.

"Sleeping in the open has its disadvantages, and one of the most bothersome is the fact that the transition from starlight to daylight is rapid; and if one wants to get dressed before the curious crowd of people, young and old, has gathered to see what this strange individual will do next, he has to rise early and make haste.

Shoes, Scorpions, and Snakes

"It was a little chilly taking a bath in the near-by stream by starlight, but that was often the only way to get one with anything like privacy. One also has to remember to turn his shoes over before putting them on in the morning. Scorpions and small snakes like such places to start housekeeping. If the unwary owner of the abode happens to interrupt their domestic labors, they frequently resent it severely.

"The sun was hot the days we were touring, and frequently the wind felt as though it was coming direct from some vast furnace; but we all stood it well, and came back after the ten days more enthusiastic than ever, and glad that God is using us as a means for the advancement of his Kingdom."

*

AFRICA

Meetings in West Central Africa

In the earlier pages of this issue we describe the native conference and the annual meeting of the West Central Africa Mission, both held at a pleasant camping place near the Kukema River. The Africans in attendance at the conference numbered 1,133; their sessions lasted from Friday evening till the following Tuesday evening. The mission's annual meeting began on Thursday morning and lasted till the next Tuesday. We have had little data about the mission meeting, but quote a comment on the two gatherings from Rev. Daniel A. Hastings, who with his young wife joined the mission in 1915. Writing from Bailundo on July 8, Mr. Hastings says:—

"Referring back to our annual

A STREET IN CHISAMBA

meeting, we are just home yesterday, and we all think that we had a good meeting. The conference was a joint one with the English Mission, which was indeed helpful. I do believe that to meet in camp, as we did this year, is ideal. Delegations are unlimited and no one is taxed with entertaining. From Bailundo and its outstations the delegates and carriers amounted to 179. Chisamba had over three hundred, the camp being nearer to them. The natives expressed the regret that they were not allowed yet larger delegations. It was a season of the revival of idealism."

*

CHINA

Not "Rice Christians"

In a general letter recently received from Miss Luella Miner, she speaks of the tremendous amount of work connected with the relief of flood sufferers in the North China Mission; of the attempts at colonizing in Northern Manchuria some groups of families whose lands in China have become permanently flooded; and then makes the following statement:—

"People are turning to Christianity by thousands. It was to be expected from those who are receiving relief, but it is interesting and most encouraging to note that in the Paotingfu field, where there are at least two thousand awaiting instruction and asking to be baptized, it is the better classes, who have not needed relief, whose hearts have been turned to Christ by seeing his spirit in those who have tried to save the suffering."

*

A Nurse's Plea

The devoted American nurse, Miss Myra L. Sawyer, of the hospital in Tehchow, Shantung, China, writes:—

"One of our two outstanding needs for the nurses' training schools is the second foreign nurse on the field, with the language, able to give full time to this work. It is impossible for one nurse to carry this burden and do justice to the patients or nurses in either hospital, to say nothing of the risk to her own health. In addition to the usual duties falling to her position, the superintendent of nurses in a mission hospital must carry the routine and detail that falls on a half dozen other helpers in a hospital at home. May not this long looked for and prayed for co-worker come soon?

"Our second need is for scholarships for the nurses. This is a country field, with little affluence. Our pupils are all from poor homes, and must be carried by the hospital throughout their entire course. One-fifth only of their support comes from the Board. The other four-fifths comes out of that long-suffering but non-elastic 'pot'! *Fifty dollars* (*gold*) a year will house and train a young man or woman in our schools. Believe me when I say: 'It is money well spent. It is worth while!' Could you *see* the unrelieved suffering in this land, you would *want* to do your share toward making such a pouring out of skilled care on these millions possible, as the training of so many hundreds of nurses in America has made possible the pouring out of care on those in like need in Europe today!

"Our wards are filled with gunshot, fracture, and burn cases, victims of the lawless bands of robbers that are terrorizing this region. We are fighting daily here tetanus, septicæmia, cancer, tuberculosis—all the foes common to the medical and surgical world. We need your help. Send it soon!"

*

A Country Church in Ingtai Station

A large, country town in Ingtai station possesses a brand-new church and pastor's house, costing about $1,000, which was built by money raised by the Christians themselves, with the exception of a small sum contributed by the mission. The edifice was dedicated last June, during the summer

conference of the mission, which held its sessions in this town. The Christians were overjoyed at the completion and occupation of their church home.

THE NEW CHAPEL NEAR INGTAI

Built by Christians at cost of $1,000, with only $200 help from the Mission

Some had given large sums toward it; some gave work—all they had to give.

Rev. E. H. Smith, of Ingtai, says:—

"When I returned from furlough last year, this building was one of the joyful surprises of my first tour. It speaks of a new devotion, ability, and spirit on the part of our Christians. The pastor and his wife are two fine young people, the products of our own boys' and girls' boarding schools."

The Refugee Lassies Go Home

Many of our readers have shown an interest in the work done by the Peking college girls in themselves taking the responsibility for and the care of a bunch of children whose homes were destroyed and whose parents were beggared by the floods in China last summer. Miss Alice M. Huggins, one of the 1917 recruits for Tunghsien, Chihli, writes of the return of some of these little girls to their people. Miss Huggins was vacationing at Peitaiho, the summer place of the Peking station, and her story comes from that locality. She says:—

"I want to share with you two letters I got recently. Most of you have heard of 'our little refugees,' the thirty odd girls the college girls rescued from the flooded district, and kept through the winter. Miss Miner and Yang Pao Yuan, one of next year's seniors at the college, took the children home, and it is from their letters I want to quote. First, here is a little of what Pao Yuan wrote me.

"'We arrived here about half-past five in the evening, then we went to the little girls' homes. When we arrived here there were a lot of people waiting for us and wanting to see their children. Some of them gave us kotow (bumping the forehead on the ground), and they thanked us oftentimes. And two of the girls' mothers didn't recognize their children. . . . They all felt very happy, and the little girls were very happy to see their parents.' (They had been away from December until June.)

"'Oh! it truly touched my soul. I am full of happiness that I know every one of the little girls very well and worked for them. Every mother said her daughter is very fat and much more beautiful than before.

"'The next morning at eight o'clock Miss Miner went to the station and back to Peking. Here is only myself. When I finished my breakfast I went to the villages that are about fifteen li (five miles) from here. I went to four homes of the girls. They treated me very warmly and I felt very happy, also they all know they must love Jesus. Truly I know it is not in vain who works for him.'

"And this is from Miss Miner's letter:—

"'In the midst of our examinations we got our twelve Hochienfu lassies off with Anglican Mission people who were escorting some of their own girls home. I secured passes to Paotingfu

for them, and to Chohsien for the other nineteen, and Monday afternoon Yang Pao Yuan and I started with that bunch. We got a whole section to ourselves on a third-class car by getting there nearly an hour before the train started, and it was a picnic to take the ride with those youngsters. The seven from Pahsien had never been on a train before and the others had traveled in cold weather shut up in a box car. Every inch of window space was filled with bobbing heads, standing, kneeling, or balanced on stomachs over baggage being the favorite attitude. Two or three were a little car sick and were laid out flat on seats and dosed with Chinese headache medicine which Pao Yuan had provided for the emergency. Others got sleepy and occupied part of the two hours with naps. (Three hours including the hour at the station.) I had taken along the left-over cakes from our party, which were much appreciated, as the children were far too excited to eat at their noon meal, in spite of the fact that it was the last square meal which most of them would have a chance at for many a day.

"'The comments of the children on the landscape were most entertaining; and having broken forth in song and not been rebuked, their entire repertoire was gone over more than once, the two sides of the car sometimes indulging in different songs or different lines of the same song at the same time. The time on the train enabled me to commit to memory the names of some I had not learned before, and to inquire more about home conditions; but some of my investigations were cut short by the brimming of tears in the bright eyes, though the quivering lips tried bravely to answer the questions.

"'It took six carts to carry us to our large church premises in Chohsien, and soon relatives of the children, who had been notified by Mr. Fan, our evangelist, that the children were to arrive that afternoon, began to straggle in. The meetings stamped some indelible pictures on my memory, and on Pao Yuan's too, I am sure. A gaunt mother, whose patched garments did not wholly cover her, scanned the group eagerly, then exclaimed, "Chao'rh isn't here;" then when a faint voice said, "I am Chao'rh," pushed back the smooth hair from the child's fair, rounded face, which she had seen last thin and weatherbeaten, and needed a second assurance from some of us that it really was Chao'rh. More than one father or mother or grandparent had to be helped to recognize the child he had come to claim. Our twelve Chohsien children came from five different villages, the most distant only five English miles away, and when the others had left, Pao Yuan and I started out with the children and their relatives from the two nearest villages. Near the city wall we were ferried across the river which wrought such havoc last summer, and the long mountain ranges which had sent down such torrents were beautiful in the late afternoon glow. It is the midst of the wheat harvest and the country is a glory of gold and green, but we were saddened to find that a blight had blackened the wheat on the land which had been soaked so long, so that the poor people who suffered most last summer are just the ones who face starvation again, after the brief respite of these days of wheat to eat from their own little bits of land or the gleanings from their neighbors. The land of some is still ponds or marshes.

"'In the village misnamed Peace, of several score of families, where not a room had been left standing, we went with the mothers to the homes of four of our children. No family had rebuilt more than one tiny mud room, and the roofs of some are only one thickness of coarse mat, showing the sky at every pore.

"'Our little maids ran ahead to their "homes," but were not in sight much of the time while we were there. They

hardly knew how to act, and their fear that the floods will sweep down on them again this summer, and shame and grief at the beggarlike looks of all their relatives and neighbors, almost overshadowed the gleams of joy at being with their own again.

"'The village women and children all turned out, and we had a new crowd at each center. They talked so much in a chorus of praise that we could not get much chance to "preach," but that opportunity will come later. Indeed, many of the mothers have gone through the winter to our mission quite often. You know none of these were from Christian families. There was hardly a man to be seen in the villages; they were away in the fields or far off at work, and all the women and children who were strong enough had been working all day in the fields. We went from this village to another not far away where Liu Ya Sung (Plaid Coat) lives. The gratitude of the mother was most embarrassing; and one who had worked all day gleaning, and then had gone to the mission and home again could not be shaken off until she had gone back again with us to the ferry. I had to come back to Peking the next morning, but Pao Yuan stayed for a day or two to visit in the homes of the others. Every family wanted its child to come back and study. I plan to go again late in August or early in September to study that problem. And if the floods threaten again, I may not be able to resist the impulse to go and gather them into our mission there, and provide for them until schools open.

"'At four yesterday morning we saw the Pahsien group start out in carts with a Methodist Bible-woman who had gone with us to Chohsien. They had a journey of about one hundred and thirty li over rough roads, but the weather was fine.

"'So the last of our refugees is gone, and my study seems very quiet without their chatter, as they were continually passing back and forth.'"

The Scorn of Job

"If I have eaten my morsel alone!"
The Patriarch spoke in scorn;
What would he think of the Church were he shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"
The Mighty Apostle cried;
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped;
Millions are famishing; we have bread,
But we eat our morsel alone.

"Even of those who have largest dower
Shall heaven require the more."
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said,
"Give us, give us your Living Bread,"
Yet we eat our morsel alone.

"Freely as ye have received, so give,"
He bade, who hath given us all.
How shall the soul in us longer live,
Deaf to their starving call,
For whom the blood of the Lord was shed
And his body broken to give them bread,
If we eat our morsel alone?

A poem by the Bishop of Derry and Raphoe, printed in "Church Missionary Intelligencer."

What Kind of Religion for Your Town?

Said one man to another:—

"As for me, I think one religion is about as good as another. It's mostly a matter of climate and race and tradition."

"That's so," said the other man. "Christianity is sentimentally attractive. But what has it ever really done? It has broken down under the war. It's no better than any other religion."

The world is small, and travelers in America may expect the unusual. The two men were on a transcontinental train. A man seated across the aisle, who had the air of a foreigner, suddenly leaned forward and said very politely: "Pardon. But your remarks, which I could not help but hear, deeply interest me. May I say why?"

"Surely. Go ahead," the first speaker replied, looking curiously at the foreigner.

"Thank you, sir. I am an Armenian. I was born in Bitlis. Bitlis has about forty thousand people. Have you a town of that size you can think of in America?"

"Just the size of my own town," said the second man.

"Take your town, then, and call it Bitlis; and say of your town these things: No hospital, no doctor, no dentist, no church except the mission and the Armenian, no press, no telephone, no sanitation, no water system, no library, no transportation, no public school. And that is your town here in America. That is, you understand, my town of Bitlis, in Turkey. The one bright spot in my town is the Christian mission, which supports a dispensary and a school and the hope of life. During the recent uprising against the Armenians, in which over three hundred thousand of them were massacred, the missionaries in Bitlis, aided by those in Van, at the risk of their lives saved me from torture and death. All my relatives were murdered and our property was utterly destroyed. My wife and children were tortured and burned alive in my house. Do you wonder that I cannot agree with you that one religion is as good as another? Gentlemen, it is Christianity that has stretched out its healing hand to the tortured people of Europe, and after the war it will be the spirit of the

Master that will build up life on the ghastly ruins. I am a witness of it."

The men who had flippantly dismissed Christianity in two sentences spent the next hours learning some wholesome truths about Christian missions and heroes of the cross.

Abridged from an article in "The Youth's Companion."

An Impressive Memorial Service

Dr. Barton spoke with deep feeling of the heroism of the missionaries who had refused almost indignantly to leave their people when, at the beginning of the war, the American Board had given them all permission to do so. They remained to face a silent enemy that came in the night, without heralding his presence; unknown, until the blow was struck. He then briefly recounted the circumstances attending the death of each one.

Dr. F. W. Shepard, one of the best and most trusted physicians in Turkey, died of typhus in Aintab.

Mrs. C. D. Ussher, with four of her associates, contracted typhus from refugees, after the siege of Van ended; she died and was buried in Van.

Mrs. G. C. Raynolds, a veteran missionary, died in Tiflis as the result of an accident.

Miss Charlotte E. Ely, who had labored for forty-five years in Bitlis, died of a broken heart soon after the horrible massacres there. Mr. G. P. Knapp was deported from Bitlis, and is believed to have been poisoned in Diarbekir by the Turks.

In Harpoot, Mrs. H. H. Riggs and Dr. H. A. Atkinson died of typhus; and the veteran missionaries, Mrs. H. N. Barnum and Mrs. M. P. Parmelee, of the strain of the war situation.

Mr. Frank Leslie died alone in Oorfa, never having seen his little girl, born a short time before in Aintab.

Mrs. A. S. Andrus and Mrs. Daniel Thom died in Mardin after their husbands had been deported to Sivas. Dr. Thom and Miss Mary Fowle died of typhus in Sivas. Miss Frances Gage died of typhus in Marsovan, and Rev. O. P. Allen quite recently in Constantinople.

Dr. Robert E. Speer spoke of the seven workers who had sacrificed their lives for service in Persia: Miss Annie Montgomery, Mrs. McDowell, and Mrs. Shedd died in the early days of the war, as a result of the terrible conditions there. Dr. Samuel G. Wilson, of Tabriz, and Rev. C. A. Douglas, of Teheran, died of typhoid contracted while doing relief work; and Dr. Asselstyn, of Meshed, of typhus contracted in the same way. Dr. William A. Shedd, one of the older missionaries of the mission and vice-consul in Urumia, died of cholera while shepherding a great company of 80,000 refugees fleeing from Urumia before the last Turkish invasion.

Ambassador Morgenthau added a few words touching upon the glory of lives like these, and of the blessing their sacrifice must bring upon a work to which they have given so much.

From a news bulletin of the Armenian and Syrian Relief Committee giving an account of a recent meeting in New York.

An Expectant Community

The Church of Christ lives and is saved by hope. Even its memories do their divine work only as they are transformed into prophecies. It looks back to the cross as the great redeeming deed of God, but the cross has efficacy only as it opens vistas of the eternal to the gaze of the faithful. When the community gathers round the Lord's table; when it sets apart by its solemn act the broken bread and the cup of wine, and partakes of these as if the flesh and blood of Jesus Christ, it "proclaims the Lord's death *till he come.*"

That feast is a pilgrim feast. The people who celebrate it are on a long

journey, "with the great red cross behind and the great white throne before." They know that this world is not all that man was made for; that the conditions of this life cannot be filled with or fully display the power of the eternal. They know that Christ is yet to be manifested as the Lord of a perfected race. For that consummation the Church has always waited and prayed. Its songs ring with the great hope, and at heir best its life and work are inspired with the flame of this great and eager expectation.

President W. D. Mackenzie, of Hartford Theological Seminary, in "The Congregationalist" of September 19.

A Chinese Classic

Most honored Sir:

Understanding that there are several hands wanted in your honor's department, I beg to offer you my hand. As to my adjustments I appeared for the Matric Examination at Octy, but failed, the reason for which I shall describe. To begin with, my writing was illegible, this was due to climate reason, for I having come from a warm in a cold climate found my fingers stiff and very disobedient to my wishes. Further I had received a great shock to my mental system in the shape of death of my only fond brother. Besides, most honored sir, I beg to state that I am in very uncomfortable circumstances, being the sole means of support of my fond brother's seven issues, consisting of three adults and four adultresses, the latter being the bain of my existence, owing to my having to support two of my own wives as well as their issues, of which by God's misfortune the femine gender predominate. If by wonderful good fortune these few lines meet with your benign kindness and favorable turn of mind, I, the poor menial, shall ever pray for the long life and prosperity, as well as your honor's posthumous olive branches.

A letter found in a Shanghai paper from a Chinese applying for a position.

From an English Statesman

As a business man speaking to business men, I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me take the province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation, fifty-four years ago; and to that question I feel there is but one answer—Christianity, as set forth in the lives and teaching of Christian missionaries.

Sir W. Mackworth Young, K.C.S.I., formerly Lieutenant-Governor of the Punjab, India.

WORLD BRIEFS

The governors of the University of Montevideo in Uruguay, the leading South American university, have ordered that the Bible be placed on the program of studies.

The membership of the Spanish Evangelical Church in New York includes persons from all the republics of South America, from Spain, Cuba, Mexico, and Porto Rico, from Majorca and the Canary Islands. Seventy new members were admitted during 1917.

Two of China's foremost educators—Messrs. Fan and Yen—are reported by the *Oriental News and Comment* to have taken up headquarters in New York, with a view to investigating American school methods suitable for adaptation in China.

"And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came." This was the text chosen by Archbishop Lang for the sermon opening his

campaign of friendship between the United States and Great Britain.

The Peruvian Congress, in South America, has passed a law forbidding sale or consumption of alcoholic drinks on Saturdays and Sundays throughout Peru. It passed also a law providing for anti-alcohol instruction in schools. It deprives of citizenship those who are drunkards, and refuses them positions of responsibility under government.

It is reported that the Malabar District Church connected with the Basel Mission in India has voted unanimously to join the South India United Church, thus adding 20,000 Christians to the union, and marking a further step in the drawing together of the various Christian groups of India. The Basel Mission, by the way, is said to be no longer under German control, but is now wholly Swiss in its management.

The editor of the *Toronto Globe*, James A. MacDonald, LL.D., has a host of friends and admirers in the United States as well as in Canada. He has recently been spending some weeks in Japan for rest, and while at Karuizawa he delivered a sermon-address on "The International Christ." It is said to have been a powerful speech, and "is to be printed for propaganda"—according to a paragraph in *Mission News*.

The language schools in Peking and Nanking had each a good year in 1917. The pupils in Nanking numbered sixty-eight, from eleven missions. The total number in Peking was 149, many of them business men taking an hour's work each day. The lectures given last year under the auspices of the language school, before the British and American communities in the respective legations, have now been published in book form.

Before the war began there were thirteen Lutheran missions at work in India. Only three are in commission today. One-seventh of the Christians in India were under the care of these missions, which, chiefly because of their German affiliations, have withdrawn from the country or closed their stations. The work, however, has been continued by native pastors, with some oversight and advice from the members of neighboring mission boards.

President Smith, of the Mormon Church, in an address at the semi-annual conference of that body, held in Salt Lake City on October 4, called attention to reports that polygamy was still practiced by some Mormons, and denounced the practice emphatically, declaring that never since his presidency of the church had such unions been recognized, and pointing out that they were not sanctioned by the church and "are null and void in the sight of God, and are not marriages."

Apart from the Boxer year, 1917 records the largest number of deaths among workers of the China Inland Mission. Fifteen experienced workers died, the total years of their service in China numbering 353. The longest term was forty-two years, and the shortest time served by either of the list was five years. The total number of China Inland missionaries on duty at the close of 1917 was 1,051. The year's income for the mission was about $100,000 more than in any similar period.

Our dictionaries are being enlarged and new words are coming to us from all the war fronts and from the many relief societies. The *Red Cross Bulletin* reports "autochir" as a recent invention. Its first part is plain; the "chir" comes from "chirurgical," the old way of spelling surgical; and the combination describes an American Red Cross truck train carrying, in knock-down form, a tent hospital of 200 beds, and comprising operating room, sterilizing plant, heating apparatus, and diet kitchen.

The products of the Meneely Bell Co., of Troy, N. Y., are known all over the world, and ring for all sorts of occasions, whether of calls to rejoicing, to worship, or to everyday tasks in school and shop. But no Meneely bell has probably a more thrilling future than the one which was rung in Philadelphia late in October, when representatives of eighteen subject nations, comprising the "Democratic Mid-European Union," met in Independence Hall and adopted a constitution for the 65,000,000 people of the oppressed nations of middle Europe.

For many years the London Mission, the English Presbyterian Societies, and the Board of Foreign Missions of the Reformed Church (American) have carried on work in the southern part of Fukien Province, China. It has recently been announced that the territory occupied by the London Mission is to be passed over to the care of the Reformed Church, the arrangement coinciding with the seventy-fifth anniversary of the arrival of that church's representatives in Amoy. The territory transferred involved a district about 2,000 miles square, having a population of about 1,500,000.

A cable dispatch from Cairo reports the celebration on October 18 of a solemn function at the Holy Sepulchre, in Jerusalem, in thanksgiving for the liberation of the Holy Land from the Turks. Consular representatives from all the Allied nations were in attendance. It is also recalled that last Easter the British, being in command at Jerusalem, determined that the cere-

mony of the "Holy Fire," which is also held at the Church of the Holy Sepulchre, should be carried through without the presence of a single military guard. Colonel Storrs, the military governor of the city, was present. The church was packed. Greeks, Armenians, Copts were there—all intensely jealous of one another. It seemed as if rioting would break forth, but it did not, and the ceremony ended peaceably.

Not far from Tatungfu, a large city some twenty-five miles inside the Great Wall in the northern part of the province of Shansi, China, are a series of splendid sculptured grottoes, cut in the face of solid cliffs and extending for hundreds of yards. It is thought that at first each grotto had in front of it a Buddhist temple two or three stories in height, and that they date back to the fifth century. The center of the grotto is usually occupied by a gigantic figure of Buddha, cut from the living rock, while around it, on pedestal and walls, are exquisitely carved scenes in the life of Buddha. These wonderful carvings are only another sign of the place China must at one time have occupied in the civilized world. Now these temples are neglected, and in one instance are used as barracks for Chinese soldiers.

An important aid to preserving the health of French refugee children will doubtless be the tuberculosis sanitarium provided by French and American Protestants together. Mr. Paul McIntyre, of New York, a member of the Federal Council's United Committee on Christian Service for Relief in France and Belgium, has bought a large estate on the Riviera 2,800 feet above sea level, and 1,700 acres in extent. The chateau and farm buildings are being arranged for immediate use, while more elaborate dormitories, sun parlors, verandas, etc., are under way. A herd of some 700 cows, sheep, goats, etc., is kept for its milk. A school will be attached to the institution, and as fast as the children are able they will be given practical and agricultural teaching also. Directors and staff are evangelical, and the refuge is named after Admiral Coligny, the great Huguenot.

The American Committee for Armenian and Syrian Relief reports a refugee body numbering nearly 4,000,000 in Asia Minor, the Caucasus, Palestine, Egypt, Persia, etc., of whom at least 935,000 are within reach of the Committee's present distributing forces. A nation-wide campaign for raising $30,000,000 to feed this starving horde has been decided upon. William B. Millar, General Secretary of the Layman's Missionary Movement, is to be general manager of the campaign, and Dr. Charles F. Aked and other prominent speakers will lecture all over the country in behalf of the fund. Of the suffering races in the district especially covered by the Committee, it is stated that 80,000 of the Greeks exiled from Asia Minor are working in the munition factories of Greece and Macedonia; 60,000 more are in the Greek army fighting with the Allies in Macedonia; and a little Armenian army has held out with all its might in the Caucasus against the invasion of the Turk—and the Hun.

THE CHRONICLE

Arrivals in this Country

October 10. In Pomona, Cal., Lucius W. Case, M.D., of Davao, Mindanao, P. I.

November 3. In New York, Rev. and Mrs. William H. Sanders, D.D., Miss Helen J. Melville, Miss Sarah Stimpson, and Miss Janette E. Miller, all of the West Central Africa Mission.

Arrivals on the Field

August 28. In Kobe, Japan, Miss Edith Curtis.

September 11. In Kobe, Japan, Mr. and Mrs. J. Henry Bennett.

Sailed from this Country

October 2. From San Francisco, Cal., all for Foochow, Rev. and Mrs. Peter S. Goertz and Miss Annie L. Kentfield.

October 22. From New York, for France and Switzerland, Mrs. W. Nesbitt Chambers.

Birth

October 9. In Osaka, Japan, to Rev. and Mrs. Jerome C. Holmes, a son, Fenwicke Williams.

Death

October 29. In Orland, Cal., Mrs. Sarah S. Burbank, widow of Rev. Lysander T. Burbank, aged 80 years. With her husband, she went to Turkey under the American Board in 1860. They were connected with the Turkey Mission until 1871. Since their return to America they have resided at Herndon, Va., Washington, D. C., and more recently in California, where Mr. Burbank's death occurred some years ago.